

PROTESTANT EPISCOPAL CHURCH IN FOUQUENY

The Protestant Episcopal church is the oldest church in America having been brought here by the first English colony at Jamestown, but it was not brought into Fauquier county until 1806. The first services of the Episcopal Church, were held in Fauquier county, by the Rev. R. M. Mason, who came from the Warm Springs, Bath county Virginia in 1806. Mr. Mason came three or four times a year for several years, and held services in the home of Dr. John Egan, Clover Dick, and also in Huntersville. After Mr. Mason removed to Union, West Virginia (1870), his services in Fauquier were discontinued except for long intervals, and there were no other services until Bishop Whittle sent Rev. W. J. Hall, a Deacon, in 1877, when Bishop Peterkin took charge of the Diocese in 1878, he found Mr. Hall resident in Lewisburg, and holding services from time to time in Clover Dick and Huntersville. In company with Mr. Hall, Bishop Peterkin paid his first visit to Fauquier county in October, 1878, holding services at Hillsboro and Huntersville, and at the latter place confirming one person since then, visitations have been made regularly and in all Fauquier persons confirmed.

The Episcopal visitations were prior to the organization of the Diocese were by Bishop Whittle, September, 1866, until 1877, when he confirmed one in Huntersville. In 1878 (George W. Smith, Mission Parish, comprising the County of Fauquier

was received from the 1.5 188 Council.
 In 1880 a plan was made, original to build a Church at Clover
 lick, and through the jealous interest of Mrs. John Mize it
 was ascertained that on Sunday August 31, 1882 we were able
 to occupy it a neat and comfortable building on Emmanuel Church.
 The Rev. Wm. Sumners in Lewisburg held occasional services
 in "Fountain county", but the Rev. Dr. Leay (1881- 1885) was
 especially active and interested in this work, and more lately
 Rev. Turner (1885-88) held regular services.

Appointments have been held at Clover Lick, Moxleyville,
 Greensboro, Sumners, Hillsboro, Mary, Marlinton and Frost.
 Within twenty-five miles of the Church at Clover Lick
 (including the English residents at Mingo) there were now (1900)
 residing about twenty communicants. We have had great
 difficulty in organizing this scattered band, and in providing
 them with any regular service. The completion of the railroad
 along the Greenbrier River connecting Clover Lick with Mingo
 on the one end and Moxleyville on the other, will naturally
 lessen these difficulties in the future.

The following gentlemen have acted as vestrymen: Col.
 James I. Lowridge, Dr. John Mize, Samuel B. Leary, James L.
 Garrison, and Dr. G. J. Logan.

Dr. W. Turner took charge of the minister position in the fall
 of 1887, and for some time, preached regularly in Fountain
 county, on the Sunday in each month.

In 1901, Rev. Guy H. Wood, residing in Lewisburg, was
 commissioned by the bishop to carry on the work in this county,
 and it is hoped that now the railroad has made communication

... church.
... promising ... we have ... of
... A site has been selected for a church and
... occasional services held, but no further progress has been
made.

At Clover Hill is the only church building we have in the
county. The neighborhood derives additional importance from
the establishment of a large lumber plant near the Depot. This
will eventually become quite a little town.

Hunterville has remained desolated in the last few years
owing to the removal of the court house to Marlinton.

At Millboro, or Academy as it is often called, we have an
occasional service. At one time we had four communicants there,
but now (1861) only one.

And from a letter of Bishop Peterkin relating his visitation
to Rockhousen:

October, 1864

My annual visit to Rockhousen County, was made the last
week in August. On Saturday, the 30th, in company with Dr. Leary
I drove from the railroad to Millboro, a distance of about forty
miles, giving services that night. A young man who was traveling
through the county in the interest of some Baltimore house, met
us at ... and tried to dissuade us from venturing further
into the interior, but when he came to know something of our
... and especially that I had campaigned
... in 1861, he concluded that he had more
... than he did.

On Sunday, August 31st, we had services both in Hillsboro
& in Antiochville, the distance between them being eighteen miles.
In Antiochville we hope soon to have a lot, and then to go on
to the erection of a church. On Monday, we had services at Clover
lick in Dr. John Ligon's house, eighteen miles from Antiochville,
and on Tuesday at the school house about three miles higher up
the mountain, where I cultivated two. At Clover Lick - a large &
beautiful lot for a church and we trust the next year to see it
built.

After night we pushed on to Hillsboro, on our return, a
distance of about twenty-five miles. And the next day, Sept.
3rd, Dr. Lacy having left me to attend a wedding, I drove on
thirty-seven miles, to Mr. Church's where I spent the night.
Most of our trip thus far described was rendered notable by our
most reasonable anxiety in regard to our burge, which after all
the jostling our skill could devise for it, still threatened
to break utterly down. A judicious exchange on this last day
relieved me of further anxiety."

23 Sunday, September 7th he had reached Hinton.

On the maps in this work it shows that in 1880 the
population of the county was about 1000 with one clergy in charge
and 100 communicants. Who are supposed to be about one-half
the number of baptized persons and about one-third of those
who affiliate with the church. With about 10 clergy serving
all West Virginia, Pocahontas, Greenbrier and Monroe being
served by one clergy. In 1900 the population was 8176 with
one clergy and 1000 communicants who were supposed to be
about one-half of the number of baptized persons and one-third
of those affiliated with the church.

those who moved into the county were not apia, yalirna. For
it is well known that the German and Scotch-Irish took posses-
sion of it at an early period, and that the Episcopal church
did not have an existence, there until a very late period.
Those who emigrated from Western Virginia were chiefly of that
class who had deserted the Episcopal church and had been engaged
in a violent hostility to it, and carried it with them, and
transmitted ~~to~~ to their children, nothing but prejudice against
it, which prejudice has been cherished ever since by their
religious teachers. But even if such prejudice had not been, so
soon, generations late grown up in utter ignorance of our church
that in the great body of the people of Buchanan there has been
no tendency to it, but the reverse. That the structure of our church
is most admirably adapted to the edification of the poor
and laboring man, I firmly believe, and often delight to confirm,
but the difficulty in the way of such a trial of it
are so great, by reason of their partiality to other denominations
and various other circumstances, that hitherto all the efforts
to induce them to do so, whether in Virginia or elsewhere,
have been of little avail. While it is our duty still to do our
part in preaching to the poor, we must not make sanguine cal-
culations of success, or adopt expensive plans, founded on the
certainty of such calculation. We are an abundance of zealous
and laborious ministers, and a fund for their support, neither of
which we have, or are likely to have for a long time to come, so
that we might serve the poor gratuitously, there are doubtless

many places where we might do good to souls, by going among the
highways and hedges as the itinerants of the Methodist
Communion, who are comfortably supported out of a common fund.

page 208

The Diocese of Virginia was divided in 1877 and the new
Diocese of West Virginia created.

page 23

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D.D., D.L.